

A SKETCH OF THE LIFE
of
CHARLES MOORE COPELAND

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*"Let me live in a house by the side of the road
And be a friend to man."*

FOREWORD

This little sketch was not written for publication but was suggested by Mr. Walter T. Hart (of Winnipeg) as an appendix to an historical sketch of the Young Men's Christian Association of the City of Winnipeg for which Mr. Copeland wrote the first section. The reader will not find any embellishments; it contains simple facts. The "tributes" are from the hearts of those who knew Mr. Copeland intimately and loved him for what he was, said and did.

A copy was sent to Mrs. Copeland who thought it should be published together with some papers written by Mr. Copeland and volunteered to put it into the printer's hands. The hope is that this simple story of the life of a man of God with simple sincere testimonies from his own pen may give joy to those who knew him and inspiration to many of the on-coming generations.

T. D. P.





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Charles Moore Copeland was born at St. Catharines, Ontario, May 10th, 1856. His father was William Lowry Copeland and his mother was Dency B. Moore, both of whom were earnest, godly people, in comfortable circumstances. His parents had before his birth dedicated him to Christian service (the ministry). At the age of ten C.M. was converted, accepting Jesus Christ as Saviour from sin and as Lord and Master, and at the age of twelve dedicated himself to his Lord. At first his ambition was to enter business, but about 1875 he decided to prepare for the ministry and to that end secured matriculation from the St. Catharines Collegiate into Toronto University. This decision was reached without any coercion by his parents.

He was evidently not a rugged boy and had trouble early in life with malaria, or "fever and ague," also trouble with his eyes. Because of the latter it was necessary to forego any study for some considerable time. This led him into the book and stationery business, a banking exchange, and U. S. Consular service. In 1878 a further attempt was made at study, but the results were very discouraging and he decided to adventure into the West, which was then being opened up. On arrival in Winnipeg on May 22nd, 1879, he spent a

few weeks in the law office of J. A. M. Aikens, (afterwards Sir James, and from August 3rd, 1916, to August 6th, 1926, Lieutenant-Governor of Manitoba). Then a short period was spent in the Post Office, but as this involved Sunday work was given up, and for several months a position was filled in Parsons & Richardson's book and stationery store which had recently opened.

Because of earlier training in Sunday School and Young People's work he took an active part in these organizations in Winnipeg, as well as in the Y.M.C.A. which had been organized on May 16th, 1879. At an early date in his Manitoba career he formed the acquaintance of Rev. George Bryce, then a Professor in Manitoba College and Convener of the Presbyterian Home Mission Committee. Dr. Bryce encouraged him to take a mission field in Birtle, Manitoba, with Shoal Lake and Fort Ellis included in his territory. This he did for eight months, and notwithstanding the hardships, enjoyed his work and benefitted physically thereby. In an interview given to the "*Mail and Empire*" he relates some of his interesting experiences in the field, as follows:

"That was practically the first year of settlement, in 1879. The houses were of logs with thatched roofs and were from five to twenty miles apart. One walked everywhere; one man walked the whole distance of 200 miles to Winnipeg. Occasionally one was drawn by oxen. Mail was brought in by dog-teams every three weeks. There were no roads and no fences. In winter the temperature was frequently 45 degrees below zero. Everything except the people froze nightly! Even the bread was frozen in the morning, Mr. Copeland recalled.

On one occasion he was introduced to a Scotsman as minister of the district. The Scot looked at him suspiciously and replied, 'You're not the most clerical looking individual,' and added, 'but you're on the way.' "

One day when he was taking a 25-mile drive he was invited into a shack to spend the night. "You never waited for a second invitation but seized the first," Mr. Copeland said. The floor was the ground and from somewhere a bed of straw was brought forth and placed on it. With a buffalo robe and a fur coat he and his pal manufactured a sleeping spot. "One did not dare to move during the night; if he had he would have frozen. In the morning, when I was washing, I wet my hair and actually combed frost out of it," he said.

Another time a frantic call came to him that an engineer was ill. It was necessary to take the man to a surgeon, so Mr. Copeland placed him in the horse-drawn toboggan which he had manufactured to use in the mission field, and across the prairie, along an indistinct trail, over a perfectly unknown stretch of country, with the temperature hovering around 40 degrees below, he conveyed the sick man to Shoal Lake, a distance of 20 miles. "All this time I was running along a la half-breed, driving the horse," he said. But the man was past the surgeon's skill, and Mr. Copeland drove all the way back to break the word of his death to his wife and two small children. The courageous woman insisted on going to the side of her husband's body, and once more Mr. Copeland drove over the trail. Then came the task of finding a grave, for to dig one in the frozen ground was impossible. The Mounted Police made the coffin and eventually a cellar, on which no house had

as yet been erected, was found. The coffin was lowered and covered with hay, water poured on poles placed across the top, and the whole frozen in so that the wolves could not enter.

When Mr. Copeland began his work in Winnipeg it had 7,000 inhabitants, a few board sidewalks, and a very primitive appearance. "In fact, it was mostly mud; even the people seemed like mud when they happened to stumble into it, which they frequently did." He recalled that the President of that first Y.M.C.A. was the late Sir James Aikens. The Association occupied a little room on Main Street, and a reading room was opened. A little frame shack was erected and served as the first hospital in Winnipeg, and it was part of the Y.M.C.A. work to visit this hospital. There were no nurses, but there were orderlies.

The following year immigration began, and it was the duty of the "Y" to find friends for the new settlers. Many of the families who came to Winnipeg were going from 100 to 500 miles westward. Many of them set out from Winnipeg with wagons and oxen or horses, only to get stuck in the Red River mud and unload and reload all their cherished possessions. They probably had to do the same thing dozens of times en route to their new homes.

The Young Men's Christian Association of Winnipeg, deciding that a permanent officer was required, invited Charles M. Copeland to become their first General Secretary. He accepted, and entered upon his official duties on June 15th, 1880. Here he served faithfully and efficiently until November 1st, 1890, when he resigned to take a larger field of Association service as Canadian

Northwest Provincial Secretary (Port Arthur to Calgary). From a very limited understanding of what was involved in the Association Movement, he grew to realize the great possibilities and applied himself with energy, zeal and good judgment to the extension of Christ's Kingdom among young men. He builded better than he knew and the hope of his friends is that the Association will never get away from the foundation which was so well laid in those early days.

On May 25th, 1882, Charles Moore Copeland and Anna Maria Huff, also of St. Catharines, were united in marriage at Breckenridge, Colorado. Four children blessed the consummation of this union: Chauncey Leonard, Jessie E. (Mrs. Paul Brecken), Arthur H. M. and William McC. All except the firstborn (Chauncey L.), who died in childhood, grew to manhood and womanhood. The Copeland home proved to be a blessing to scores of men whose lives have been enriched for all time because of the personalities of the host and hostess.

In 1888 C. M., and Robt. D. Richardson, of the Winnipeg Association, went as delegates to the World Conference at Stockholm. Before the opening of Conference they, with representatives from Great Britain, Australia, United States and many European countries, were guests of royalty on a cruise along the Norway coast and through Sweden. At the Conference C. M. was not merely a silent listener but contributed his opinion to many important discussions. Both of the Winnipeg delegates had the honor of representing Canada at the reception given the delegates by George Williams (afterwards Sir George) in London. Personal interviews with outstanding men on this trip had much

to do with the great international outlook for the Y.M.C.A. with which C. M.'s soul was consumed.

On his own initiative C. M. extended his visitations to Associations south of the 49th parallel in North and South Dakota, Minnesota and Nebraska. The efficient work rendered in the wide-flung Canadian territory and across the border was noted by members of the International Committee of the Young Men's Christian Associations of North America, having headquarters in New York, and he was invited to join the International Committee staff. This change was effected on January 1st, 1896, but continued for a short period only. A more compact and intensive work, however, was in store, and on April 1st, 1897, he was installed as Y.M.C.A. State Secretary of Michigan. He came into nation-wide lime-light at this time because it was claimed by the Labour Unions that he had broken the Alien Labour Law. This, however, was quickly settled, as he had previously been under the New York office of the International Committee. One who knew him, the State of Michigan, and his work, wrote:—

“He built the work in the State on conservative yet aggressive lines, insisting that no new Associations be organized without first proving that they had the qualities of endurance. In those days usually the test of this was the carrying on of a Sunday afternoon Gospel meeting or a midweek prayer meeting for a period of six months or more. He also insisted that their finances be given careful attention by adopting a sane budget and making thorough canvass for the funds. He always stressed the religious side of the work, and his addresses were always to the point and constructive. The

result of this kind of an administration laid the firm foundation for the material progress that the Michigan Association was to make in the next ten years."

Mr. L. E. Buell, who was associated with him for several months in Michigan and succeeded him, said what many others would gladly say were opportunity given:

"I always look back with pleasure and profit to my fellowship with him."

What might be regarded as C. M.'s greatest service was yet ahead of him when, on September 1st, 1901, he assumed the Secretaryship of the Provincial Young Men's Christian Association for Ontario and Quebec, with residence in Toronto. His experience in the local Association, his enlarging vision as he studied and dealt with the problems affecting the lives of boys and young men in all sorts of conditions, his attendance at conventions and conferences, his personal relationships with the leaders of the Association Movement in his day and his constant study of the great principles underlying the Christian life, fitted him for the home stretch. Of this period it could be said of him—"In journeyings often . . . in labour and travail, in watchings often. Besides those things which are without, there is that which presseth upon me daily, the anxiety for all the Associations (churches)."

Standing out in C. M.'s life in the West might be mentioned the laying well and deep of the foundations of the Winnipeg Association; the locating and securing the first building site for the Winnipeg Association. (In 1893 a lot with 88 feet frontage by 132 feet depth,

at the corner of Portage Avenue and Smith Street—then said to be “away out of the city”—was purchased, and upon this the first building was erected and opened in January, 1901. C. M. assisted at the opening ceremonies). Then there was the discovery and purchase (with the co-operation of Messrs. R. D. Richardson and W. D. Bayley, Sr.) of the Y.M.C.A. Islands in the Lake of the Woods, known as Copeland, Patton, Sir George, Fleming and Ball.

Standing out during the period from September, 1901, to his retirement from active service may be mentioned as largely to the credit of C. M., first, the nationalizing of the Canadian Movement which culminated in the formation of the National Council in June, 1912; and second, the establishing and building up of that magnificent centre known as Y.M.C.A. Park on Lake Couchiching.

Thinking of his life as a whole, he was free from personal ambitions except that of faithfully serving his Lord and Master. The personal contacts that he made—and they ran into the hundreds—were always with a desire to leave the other party with a longing for better things. His sense of the humorous was always present and his stock of funny little stories frequently opened the way for subjects of a deeply devotional character.

On the formation of the National Council in 1912 and the calling of Rev. Charles W. Bishop as General Secretary for Canada, C. M. continued in charge of the Ontario and Quebec Division until January 1, 1918, when he was made Associate National Secretary. As a matter of fact, he carried much of the work connected with local Associations during the war days and after.

Following retirement on August 1st, 1922, he continued to edit the Bulletin, and was frequently requisitioned for addresses and counselling. His quietly given advice, carefully weighed and coming from wide experience, was invaluable.

Returning from St. Catharines where he and Mrs. Copeland had been visiting, he was taken seriously ill at the home of his son Will at Oakville, and passed away quietly to rest on June 25th, 1932. The funeral service on June 28th was held in Runnymede United Church, Toronto, where he had been a very active member and to the building of which he contributed greatly. Those who took part in the largely attended service were: Rev. Murdoch Mackinnon, D.D., Minister, in charge; Rev. Dr. John McNicol, Principal, Toronto Bible College, and Mr. John W. Hopkins, General Secretary of the Toronto Young Men's Christian Association. The following telegram was read from his friend, Mr. S. R. Parsons, with whom he had been associated from young manhood in the Northwest:

"Close friendship of over half a century—some years of which we boarded together as young fellows in Winnipeg—but never interrupted in spirit, make me desire to pay a loving tribute to a dear friend. Enforced absence through illness prevents my personally commingling at the memorial service, but I am now so glad that I had the opportunity of seeing Mr. and Mrs. Copeland at their golden wedding anniversary. We then expressed usual felicitations and reminded each other of the old days. Mr. Copeland's sudden passing was as a shaft of light from this world to the next. His heart was pure, his life unsullied, and his example

contagious. He still lives in hearts made better by his presence. Farewell, my beloved friend, until we meet again."

Mr. Hopkins—in his review of C. M.'s life, at the funeral service—gave as the outstanding characteristics of his life: Genuineness of friendship, depth of devotion, essentially Christian, and possessed of militant faith. All of this can be truly said, and much more might be added. He was loyal to the church, giving time and thought to its activities. He was also actively identified with the Toronto Bible College—of which he was Vice-President—and other good causes which were true to the Christian faith as he understood it. Those who were at all intimate with him feel assured beyond all doubt that there was a "well done" awaiting him on the other side of the veil.

The remains were laid to rest in Park Lawn Cemetery.

A TESTIMONY

A TESTIMONY

*Based on Personal Experience and Observation without
Discussion and with Little Elaboration*

C. M. COPELAND

I wish to testify:

To the Reality of God.

Looking back on seventy-five years, I am able to recognize His hand and understand and appreciate His ways as I was not able always to do at the time. That God has been with me in pain, in preparation, in direction, in leading, in providing, and in all matters great and small, there is not the slightest doubt. There is no other satisfactory or sufficient explanation of my life. I would say, however, that there are really no small matters. What have sometimes appeared such have often been the opening to greatest possibilities and largest opportunities. Even apparent failure (yes, the fading of dreams and the blasting of hopes) has more than once been the door to success and realization; and defeat, the precursor of victory. God sometimes withholds the good in order to bestow the best.

True, my neglect, waywardness, disobedience, "secret faults" and "presumptuous sins" have only too often come between me and my God and sadly interfered with our communion and with my high privilege in it. But, in spite of *my* failure, *God* has not failed.

To the Fact of Christ.

To this wonderful revelation and interpretation of God, in what He was, in what He did, and in what He said; to the great and sufficient salvation He has provided; to the perfect example He has given; to the life we may have and live in Him; to His understanding, sympathy, patience and friendship—all of which may be included in the one word, love; to the inexhaustible reservoir we have in Him for the supply of every need.—(Phil. 4:19, R.V.)

To the Ministry of the Holy Spirit.

The Father's all-inclusive gift—who guides into truth (John 16:13); endues with power (Acts 1:8); produces in the lives of men, "love, joy, peace," (Gal. 5:22-24); imparts light, courage, wisdom; who abides with us forever, "dividing (distributing) to each one (gifts) severally even as He will."—(1 Cor. 12:11 and context R.V.)

To the Worth of the Word.

The Word of God is our spiritual food. From it we derive strength, and by meditating upon and obeying it we grow; it points the way and illumines it; it is the Christian's chart and manual through which God makes known His will and gives His message, reveals His plan and the method by which it is to be carried out; it is the great offensive and defensive weapon of the soldiers of Jesus Christ; it is the one reliable spiritual pharmacopoeia; it is the channel of God's comfort through which we obtain wisdom and understanding. To profit by it one must search, meditate, obey.

This involves time and labour, but I want to testify that it is eminently worth while. It is indispensable—it relates to every relationship and every activity of life.

To the Supremacy of the Spiritual.

Material things have a place, an important place, in life, but do not satisfy—in the nature of things cannot do so; they do not endure; have not the power most needed by the world and by individuals today and always. This is being demonstrated before our very eyes at the present time in a way that is most convincing. The great forces are spiritual; the great realities are spiritual; the great permanencies are spiritual. The thirst of the soul is satisfied only at spiritual fountains. The spirit is revived and fortified by the currents that flow from the dynamo of the Eternal.

To the Rewards of Service.

Service, as I conceive it, and as I use the word here, implies friendly attitudes towards, relations with, and beneficent activities for (and it may be in co-operation with) others. It is Altruism in contradistinction to Egoism. The necessity for it is written by the Creator in the construction of human society. It is fundamental. Those attitudes, relations, and activities must be according to His law, His plan and method, and taken, sustained, devised and carried out in His Spirit in order to insure peace, harmony, permanent progress, and real happiness, either for the individual, or for any group or groups of individuals.

To the Value of Faith.

I have seen timid persons made bold; weak persons made strong; the naturally fearful kept in peace; and

those who were excitable made to rest in calmness. I have known well, and been in a position to observe closely, friends in whose daily life faith operated—a living, active faith—not only in what might be thought major matters but in what some would designate as trifles—and it worked. Faith in God, why should it not work? It must be remembered that such faith rests upon the foundation of a supreme desire for God's glory, obedience and submission to His will.

Now, all this does not mean that I have been spared all the troubles, suffering, sorrow, and trying experiences of various kinds. There has been cloud as well as sunshine, storm as well as calm. But our God has been with us to uphold and deliver.

This is my testimony. I might speak of converse with God—the efficacy of prayer—and of many other vital and interesting experiences, but the above must suffice, at least for the present.

C. M. Copeland

Toronto.



MRS. C. M. COPELAND

OPPORTUNITY

OPPORTUNITY

(An address given by Mr. Copeland in Toronto at a complimentary dinner given in his honour upon his retirement from active service in the Young Men's Christian Association after forty-two years of continuous service. December 7, 1922.)

A Friendship Message

"A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more,
If graciously given before
The hungering spirit is fled,—
A rose to the living is more
Than sumptuous wreaths to the dead."

There *are* times and occasions, and this is one of them, when speech is wholly inadequate as a medium for the conveyance of one's thoughts and feelings. "In divinity and love what's most worth saying can't be said," and this is equally true in other realms. In this case I am sure, however, I may depend upon your spirit to divine and interpret what I would say if I could. After all, this impotence of speech or my limited vocabulary is not so serious as it might appear, for there is a telepathy of love—a wireless of friendship—which in some circumstances renders words quite unnecessary; there are "speechless messages" more intelligible and more expressive than spoken ones. Nevertheless, from the bottom of my heart, on behalf of Mrs. Copeland, who for more than forty years has loyally stood by

me in this service and without whose sympathy, practical co-operation and prayers I could not have continued, or continuing could not have achieved the measure of success, whatever that has been, which has rewarded my efforts, I say, on her behalf and my own, I thank you all, and all others who are here in spirit or who have contributed in any way to the success of this occasion.

Having now come to the close of the second volume of my life story, I am constrained to say, with Kipling's Galley Slave,—“God be thanked, whate'er comes after, I have lived and toiled with men.” But I am not in agreement, and don't want to be, with one who said,—“When a man has raised a family and seen his son's son he may well leave this world without being sorely missed.” In the words of some wise and discerning individual,—“My future is still before me.”

There are many things that one might say at such a time as this, things both appropriate and profitable. I might discuss the Young Men's Christian Association biographically or auto-biographically, historically or prophetically. I might speak of influences, and tendencies, and dangers, and encouragements, and relationships, or, of organization, policy, programme, personnel or finance, or cite interesting incidents, but I refrain. I do, however, want to talk for a little while on an oft-considered subject, and I suppose I shall reveal how hopelessly I belong to the old school by not giving it so much as a new label. If I speak with earnestness, pray do not think that I am lecturing or scolding—it is because I speak from deep conviction.

My theme is *Opportunity* — the opportunity of the Young Men's Christian Association and of the individ-

uals who compose it. As I review the fifty-four years I have been a member of this organization, almost four-fifths of which time I have been an employed officer, two great facts stand out: *GOD — OPPORTUNITY*. (Would I had related myself to both more intimately, unwaveringly and skillfully). Apart from God, manifesting Himself in love and wisdom, as Guide and Provider, in power and light, there is no sufficient or satisfying explanation of the course of my life, of the realities of my experience, nor of the birth, growth and achievement of this great movement. I say *Opportunity*, NOT *Opportunities*, for there is one supreme, ever-present opportunity which I conceive to be all-inclusive—the Opportunity of Friendship, which, like the “Quality of mercy is twice blessed, blessing him that gives and him that takes.” Not the friendship, wrongly self-styled so, which is strong in profession and weak in performance, nor that which is donned and doffed like a minister’s gown or a reception committeeman’s badge; nor yet that which is based on ignorance or expedience; neither a sickly, silly sentimentalism sometimes mis-called friendship; nor that, indeed, which parading in friendship’s garb, hands out a dole or utters a meaningless platitude, when the need is understanding and discriminating practical sympathy;—none of these, but *Genuine Friendship* that gives freely and ungrudgingly, a perennial rooted in love, whose flowers and fruits are kind words and generous deeds mingled with knowledge and wisdom; that of the *heart*, not of the lip or the hand only; the kind that creates an atmosphere; that which, like the sun, radiates warmth and health and brightness; that exhales like the fragrance of the rose; a friendship whose outward manifestations are natural expressions

of an indwelling spirit; the sort pictured by Christ in the parable of the Good Samaritan, and described by Paul in the thirteenth chapter of First Corinthians; Friendship which awakens, inspires, ennobles, purifies and spiritually enriches; which brings comfort, hope and courage; that, not looking "on the outward appearance" like man, but, like God, looking "on the heart," recognizes worth and possibilities even in the unpromising, the uncouth, the depraved and the outcast, and exercises itself to help such, and all, to realize the utmost of possible achievement in character, destiny and estate.

Sources

"I passed a stagnant marsh that lay
 Beneath a reeking scum of green;
A loathsome puddle by the way;
 No sorrier pool was ever seen.
I thought: 'How lost to all things pure
 And clean and white those foul depths be'—
Next day from out that pond obscure
 Two queenly lilies laughed at me.

I passed a hovel round whose door
 The signs of penury were strewn,
I saw the grimed and littered floor,
 The walls of logs from tree-trunks hewn.
I said: 'The gates of life are shut
 To those within that wretched pen'—
But, lo! from out that lowly hut
 Came one to rule the world of men."

This is the friendship the human heart hungers for, and a torn, bleeding, weary, bewildered and groping world waits for. This is the restoring potion for the

sick of heart, the discouraged and despairing, the balm for the healing of the nations. *This is the Opportunity* of the Young Men's Christian Association; it is your opportunity and mine. Let us eagerly buy up such opportunity as we would desire to make investments yielding an hundredfold.

How are we to become possessed of and to practice such friendship? — for most of human kind do not naturally attract us. It is acquired and nurtured by friendship and in fellowship with Jesus Christ; by maintaining uninterrupted the flow from the unfailing springs of Divine Love into our own lives — so converting the desert of egoism and cynicism into the garden beautiful of altruism and Christian philanthropy.

How and where will this spirit of Friendship express itself? In an *attitude* of kindness and appreciation; in words and deeds spoken and performed, not with offensive obtrusiveness nor with an air of patronizing superiority, nor with mechanical precision, but with tact, courtesy, consideration and spontaneity, adapting itself to the varying present needs, temporal and spiritual, of such as come directly within the range of our personal influence, or as may be reached with like helpful ministries by others—our proxies. The outgoings of this Friendship are not limited by time, nor place, nor circumstances, nor its own personal convenience. It manifests itself in the house, the office, the store, the factory, by the wayside, in the house of God, at home and abroad, in season, out of season. It will go out in thoughtful, wise, intelligent service to young men and boys (I speak from the standpoint of the Young Men's Christian Association, though the application is much wider) individually. While I am not forgetful

of the philanthropic or broad aspect of my subject and do not desire to ignore it, or disparage it, I wish to emphasize strongly the individual aspect. In planning for the mass don't forget the individual. This Friendship, I repeat, will go out in service to young men and boys individually and collectively, irrespective of vocation, creed, color, culture, financial standing, social position or racial origin. Here let me make a plea for those of other races, tongues and traditions who, on our invitation, or at least with our consent, come to share our patrimony and to participate with us in the great enterprise of nation-building. Let us exhibit toward these a real and unfailing friendship from the moment they step on our shores which shall dissipate prejudice and help them to become loyal Canadians worthy of the name and of the heritage they and their children will share with us and ours. It has been said that "Friendship is the flower of ethics and the root of politics." From such root and in such atmosphere shall spring and grow a contented, united, truly prosperous and puissant people.

This Friendship will reach to the uttermost parts of the earth. "With God there is no foreign land and no foreign man." His friendship is not limited by family circle, national boundary nor imperial interests, but is universal. "Be ye, therefore, children of your Father." What shall be the measure of our friendship? The measure of man's need and of our ability to supply it. The Good Samaritan said to the inn-keeper, — "Take care of him and *whatsoever more* . . . I will repay thee." But the gauge of ability is the friendship of the kind and quality exhibited and taught by Jesus Christ.

If, perchance, this seems too high a standard, if we count ourselves insufficient for such undertakings, let us remember the price of our redemption, the name we bear, the commission we have accepted, the objective we have set before us, the issues at stake, the resources at our command — “My God shall supply every need of yours according to his riches in glory in Christ Jesus” — and girding ourselves to this modern crusade, go forth to rescue, not an empty tomb, but living men and boys, from the slavery and misery of sordid selfishness to the liberty and joy of sacrificial service in the name and power and under the leadership of the Son of God, our Royal Master.

“I see from my house by the side of the road,
By the side of the highways of life,
The men who press on with ardor of hope,
The men who are faint with the strife.
But I turn not away from their smile nor their tears,
Both parts of an infinite plan—
Let me live in a house by the side of the road
And be a friend to man.

I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon
And stretches away to the night.
But still I rejoice when the travellers rejoice,
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man who dwells alone.

Let me live in my house by the side of the road,
Where the race of men go by—
They are good, they are bad, they are weak, they are
strong,
Wise, foolish — so am I.
Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend to man."

Permit me again, inadequately but sincerely, to thank you all for the evidences, tangible and intangible, of your friendship and good will. These shall be cherished as pleasant memories and as prized possessions.

You and I

"It gives me joy, old friends, to know
Whichever way
The winds may blow
Whichever way
Our paths may go
Our friendship will but deeper grow—
You and I."

AN HISTORICAL SKETCH

AN HISTORICAL SKETCH

The Background of the Young Men's Christian Association Movement as it is To-day

(An address given by Mr. Copeland in Toronto on June 2nd, 1930, at a dinner given in his honour on the occasion of the fiftieth anniversary of his entrance into Y.M.C.A. work.)

To forestall possible misunderstanding, let me say that I am speaking of the Young Men's Christian Association as a child of the Church whence its life and nourishment are derived; and secondly, I am making or suggesting neither comparison nor contrast between past and present, but seeking, as best I may, to draw, in scant outline only, some of the more important features which form the historical background of the Movement as it is today.

When I started life, the parent Young Men's Christian Association, that of London, England, was twelve years, less twenty-five days, old; the Montreal Association four and a half years old (barring fractions), and the Toronto organization about eight years in the future. My own life pretty nearly synchronizes with the life of the Association.

For sixty-two years I have been an "active" member of the Y.M.C.A., having joined in St. Catharines in 1868. And I was an *active* member, not like one of the seven referred to in the report of the Indian Association in Manitoba; it read—"We have twenty members;

seven of them are dead.” For fifty years, if you allow the eight years of my retirement, I have been an employed officer of the organization, having become General Secretary of the Winnipeg Association June 15th, 1880.

The Associations of those early days carried on work and, let it be said, very worthwhile and effective work, lacking most of the accessories which are today deemed indispensable. But they were the days of beginnings—in some respects of small things. Today there are in the world 10,500 Associations with 1,500,000 members, net property and funds amounting to \$265,000,000.00, about 8,000 employed officers, and many tens of thousands of volunteer workers of every social rank from prince to peasant. These are tangible assets, but there have been intangible results of incalculable value written in the lives of men — in character and accomplishment — and of nations, during all these years.

What is the background of such achievement? What is the source of this mighty stream which laves the shores of fifty countries? What the soil in which is rooted this wide-spreading tree, the leaves of which are for the healing of the nations? What the foundation upon which stands this stately structure?

As is said of Creation in the opening words of the first Chapter of Genesis, so may it be said truly of the Young Men’s Christian Association—“In the beginning God . . . And the Spirit of God moved . . . And God said . . .”

Since the advent of man upon earth it seems to be the way of the Creator to work through men in the carrying out of His beneficent purposes. All down the

ages God has been saying—"Whom shall I send and who will go for us?" and waiting, shall I say, eagerly, listening, intently, for the response, "Here am I; send me." And when the man had been found, the man ready and willing to give God and His will and way the place of primacy in his life, a humble man, touched by the Pentecostal flame, one whose mind was illumined, and whose heart was warmed by the Spirit of God, God said—"Go." So He said to George Williams and his eleven companions—the twelve apostles of the Young Men's Christian Association. And these men went forth, and their successors. The Association has been favored indeed with the number of men of vision, judgment, strength, ability, conviction—conviction that man needs God not for future life alone but for this life, and that God needs man to satisfy His love-thirst and to carry on His work in the world—and men of Christian devotion who have given it direction and leadership. And, in the main, they have been *young* men, though, it is true, some have grown old in the service, yet retaining youthfulness of spirit. It is well to bear in mind, however, that there has always been an admixture of older men — not *old* men but older. For example, George Williams was twenty-two years of age when the London Association, of which he was really the father, was founded; but Mr. Hitchcock, his employer, soon became actively interested. In another, a Canadian Association organized thirty-five years later, the leaders and active workers were in their early twenties, but there was a sprinkling of *older* men, in their thirties.

The way has not always been smooth; the apathy or opposition, the faintness and failure of men have seemed

sometimes to frustrate the purposes and plans of God, but such seeming diversion or disaster has been temporary: like a river which some debris has dammed, the flood has broken its barrier and gone majestically and irresistibly on, gathering volume and momentum in its flow. Nor have the visible—or invisible—results been achieved without heroic effort, unrecorded sacrifice and undaunted perseverance of both laymen and employed officers.

The next feature in this background is the practical belief in the unity of man's nature. While at the very beginning of the Movement, or before it was really begun, the purpose in the minds of its founders was, primarily, spiritual; abreast of that, or following so closely as not to seem secondary, was the desire and effort to improve the physical, intellectual and social conditions of those it was intended to serve. We hear much today about "a social gospel." There can be no adequate social gospel that is not first an individual gospel, and the individual gospel that does not include social relations and conditions, is, to say the least, partial and not the full-orbed gospel of Christ. Be the gospel individual or social—which, let me again emphasize, are only two aspects (or rather, the latter is the fruit of the former) of the one gospel of Christ—to be effective it must rest upon a spiritual basis.

Still another feature in this background is the acceptance and use of the Bible as the word of God and recognition of the practical applicability of its teachings to every attitude, activity and relationship of life. And with this, Prayer (I cannot separate the two, the one

God's message to us, the other our approach to God), Prayer, not as an easy, mechanical way to obtain something we want, nor a high-power-salesmanship method to induce God, against His will, to do what we want done without relation to His Infinite plan or to the interests of others, or to our own highest welfare, but as a means to ascertain His mind and to link ourselves with Divine understanding, wisdom, love and power.

And, lastly, a practical recognition of the fact that life springs from life and not from a mechanical device or process, and that soul hunger is satisfied not by things but by human sympathy and an apprehension of God in Jesus Christ.

Many methods were used. We name only one, which we believe to be of first importance and, whatever may be said of some others, of permanent value, namely, Personal Contact. When the Shunamite woman went to Elisha to tell him that her son was dead, Elisha sent Gehazi, his servant, telling him to lay the prophet's staff on the dead child's body; but the body remained cold, inert. Then Elisha came, and went in and prayed and (note the "and") stretched himself upon the dead body, eye to eye, lip to lip, palm to palm, and life returned.

What the world of men in those early days of our history needed, and what they still need, was and is, personal witness to Christ—His love, His leading, His power—of men who *know*, and personal contacts in the ways of daily life with men whose religion is a reality, whose life is clean and consistent.

Here, then, we have, in barest outline, the background against which this Movement stands—God; a Vision of need; a Conviction as to how the need is to be met; a Call not to be unheeded; a Commission not to be declined; a sense of definite Personal Responsibility.

Here we discover the springs of faith which feed the streams of action.

Here we learn the depth and richness of the soil of love on which grows the fruit of understanding, sacrifice, kindness, sympathy and helpfulness.

Here we come to Bed Rock and, because the building stands on this Foundation, there is a sense of permanency and a feeling of confidence.

And now (though unofficially and without other credentials than a lifetime of intimate association and active participation), on behalf and in the name of those whose foresight, faith, patience, courage and unquenchable zeal created the background and laid the foundation, I pass from the men of yesterday and the day before to the men of today, the torch and the trowel. In the words of another—"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation and another buildeth thereupon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:10, 11).

As a token of their love and esteem, Mr. Copeland was presented with a beautifully bound illuminated address, signed by his friends from all parts of Canada.

Recognizing the place of his wife as one who shared the sacrifices of a pioneering day and by her devotion made possible her husband's contribution to the Association, Mrs. Copeland was presented with fifty roses in a silver basket.

THE OBJECT OF THE ASSOCIATION

The object of the Young Men's Christian Association was set forth by Mr. Copeland as follows:

The supreme object of our Association work is the promotion of the Kingdom of God amongst boys and young men. It is a definite object and confined to a special class.

The methods by which this object can be reached must be as varied as the needs of those to whom we have a mission.

We adopt and adapt these methods by means of organization, thus ensuring effectiveness and permanence.

Whatever tends to strengthen our Association in leadership within our own sphere tends to promote the Kingdom of God. When we go outside of our proper sphere, or when we lose sight of our aim, we grow weaker.

The strength of our movement as a whole is dependent upon the effectiveness of individual Associations in their work in local communities. The only place where real Association work can be done is in the local field.

National leadership is not incompatible with local autonomy in the Association any more than it is in the State. We want strong leadership in the Government at Ottawa, but we do not wish the Federal Government to appoint the mayors of

our cities. Just so we want leadership from the National Council but not domination in local Associations.

The more fully representative of our whole brotherhood the National Council is, the more fully its leadership will be recognized.

It is unwise to make radical changes in any organization under the stress of abnormal conditions. Emergencies should be treated as such by adaptation and flexibility in method and work, but should never be given undue influence. War conditions are abnormal and our Association service in it has been abnormal. Time will restore our perspective and enable us to recover our balance. So far as the Association work has become military, rather than democratic, by so far it is not in harmony with the permanent attitude of the Canadian people.

The broader our program of service is, nationally and locally, the larger our supporting constituency will become, but we are in real danger of undertaking more than we can well do.

A POEM

Written by Mr. Copeland in March, 1886, in memory of his first-born son, Chauncey, who died at the age of three years.

Lost, lost from our earthly home—
A childish presence rare,
Which brightened every darksome place
And lightened every care.

Lost from around our family board
Where loving kindred meet—
A face, O Lord, how dear it was,
So sunny, fair and sweet.

Lost from amid the grass and flowers
That graced the summer days—
A pair of little feet and hands
That restless stirred always.

If we could find these treasures rare
We'd render up our all;
Our life itself we'd not hold dear,
Our riches great nor small.

Found in the kingdom of our God—
A face with love-lit eyes,
Set like a star to beckon us
Through gloomy midnight skies.

Found by the river of water of life,
Walking the golden street,
Plucking the never-fading flowers—
Two little hands and feet.

Found in the choir of heavenly song—
A childish voice—to miss
Which heaven itself would surely lose
A portion of its bliss.

These treasures all He'll safely keep
And surely will restore,
When face to face and eye to eye
We see him evermore.

TRIBUTES TO THE MEMORY OF
CHARLES MOORE COPELAND

TRIBUTES

To the Memory of Charles Moore Copeland

"Your important request has overtaken me. I am glad indeed to respond. The following points with reference to my dear friend Copeland, whose friendship across the years I have treasured so much, are very outstanding in my memory:

"1. He ever rang true to the cardinal points of the Christian faith.

"2. He lived Christ in a most winsome way. We are told that 'he that winneth souls is wise.' He must be wise if he win them. Our friend had this pronouncedly spiritual wisdom and therefore he never repelled souls, but in truth did win them.

"3. He was a splendid example, as good as I recall, of the power and possibilities of a life which *continued* in well-doing.

"4. While holding with conviction and tenacity to the faith once for all delivered to the Saints, he was ever open-minded to new truth and sensitively and quickly responsive to new visions and plans."

—Dr. John R. Mott, *World Citizen*.

"C. M. Copeland stands out among all the men I have known intimately, as a Nathanael, one in whom there was no guile. He was clean, wholesome, lovable."

—J. M. Dudley, (*for many years National Railroad Secretary for Canada*).

“Having known Mr. Charles M. Copeland’s family in St. Catharines since the early ’70s, and having welcomed him upon his arrival in Winnipeg in 1878, when he came for service under Rev. Dr. Robertson among the Presbyterian settlers on the then lonely prairies, it gives me pleasure in recording my very high regard for Mr. Copeland.

He was a true and enduring friend and I never once heard him make an unkind remark about any person.

As a leader in Bible knowledge he was especially gifted and knew well how to apply divine truth to the difficulties and aspirations of the soul, especially to the spiritual needs of young men.

Mr. Copeland was never content in simply bringing souls out of doubt and sin to the Saviour Himself, but strove to lead them at once into active service for their Divine Master, as being the only sure and safe state for spiritual growth and strength.

He was always overflowing with attractive humour and helpful illustrations and stories apropos of whatever trend a meeting or conversation might be taking. In fact, he was always at the centre of everything and always successful.

We should be thankful that in 1880 Mr. Copeland entered our Winnipeg Young Men’s Christian Association as its first paid secretary and continued in the wider Y.M.C.A. field to the very end of his successful career in the service of his loved Saviour and Lord.”

—*Robt. D. Richardson, (businessman and Christian worker, Winnipeg and Toronto).*

“Fineness of character and action and loyalty to his associates were, in my judgment, the marked characteristics of our now glorified fellow-worker, C. M. Copeland. He was built on the same quiet, sane, winsome Christian model as our Association founder, Sir George Williams, and carried himself with fine poise and spirit through all his Association career. I have seen him under many pressures and grappling with baffling problems, but he always impressed me as one of God’s real gentlemen, who knew where he was going and could see the way through. Ringing true in his loyalty and friendship to Christ he was never less than fair to his fellowmen, and following in his footsteps men would never miss the main trails of life and destiny.

—*Fraser G. Marshall, (for many years General Secretary of the Provincial Y.M.C.A. of the Maritime Provinces).*

“Charlie Copeland was one of my best friends—steadfast, always reliable and helpful in his judgments and influence. I am apt to be hasty in judging people, but C.M. often corrected me by his charitable saneness. He was an excellent judge of men, could discover good qualities, and was quick to give credit for them. His unassuming modesty was another characteristic, and his sinking of personal interest was ever manifest. The Y.M.C.A. movement owes much to his consecrated, wise leadership.”

—*Henry Yeigh.*

“A resident of New York City used to stop on his way to business to buy a newspaper in a small store near his home. Except to say good morning, he never had any conversation with the man and woman who kept the store. One morning the proprietor asked him to go into a room in the rear of his store where he said that he and his wife were troubled in their consciences about a certain matter and needed advice. His wife had remarked, “Why don’t you ask that man who buys a paper here each morning? I’m sure he is a Christian.” C. M. Copeland was that kind of Christian. He reflected the grace of the Lord Jesus Christ and would have been recognized anywhere as one of His disciples. Those who were associated with him in the work of the Young Men’s Christian Association admired him for his devotion and ability and loved him for his unselfish and Christlike character. Our Associations need such men to win men and boys for Christ and to help develop Christian character.”

—*John Glover, (a member of the Y.M.C.A. International Committee staff).*

“One of the most marked characteristics of Mr. Copeland’s life was his fine sense of spiritual values. This gave to his whole life-work a pervasive influence in which practical wisdom and spiritual force went hand in hand. In his contacts with other lives there was a radiance about him which, while quite natural, was due to the fact that his springs were in the unseen.”

—*Rev. John McNicol, D.D., (Principal Toronto Bible College).*

“The refreshing memory of your dear husband came back again with your thoughtfulness. I remember so clearly our chats together, and I found your husband a valued and wise counsellor. I am so thankful that his Testimony is printed, and I know it will be widely circulated.”

—*Bishop Hallam, of Bishopscourt, Saskatoon,
(in a letter to Mrs. Copeland).*

“Charlie Copeland was a man who hid himself. He never sought the spotlight. His life was hid in Christ, and so the light blazed forth from his hidden dynamo. His old Bible revealed the hours he spent in study and meditation. His talks were saturated with the Word. His life was a reflection of the spirit of the scripture. He was pure, honest, honorable, kindly, Christly. He sought not his own but another’s good. There was a glow about his talks and personal testimonies and his Bible readings that supplemented words. I do not recall any “great” or impassioned eloquence about his messages in our many conferences and meetings during my nearly forty years’ fellowship with him in the brotherhood, but the man he was made an impression that was effective every day of the years of his life and not on “occasions.” His record is living in the character of the men of Canada in every city where he served.”

—*Frank W. Ober, (for many years Editor of
ASSOCIATION MEN).*

“The pulpit from which I have preached for the last seven years was presented to the church by an intimate and apparently life-long friend of Mr. Copeland’s, as a tribute to his friendship and to his devotional spirit. As long as this pulpit stands, the name and memory of Mr. Charles M. Copeland will be revered in Runnymede United Church.

It would be impossible in brief compass to tell of his services to this congregation. His loyalty to me and to the new cause we had undertaken to establish here burned with a steady glow from the very first. With his experience in organizing and financing movements and institutions we felt that he had come to the kingdom for such a time. It is true to say that he found great joy in this work done during the evening of his fruitful and busy life. More than once he told me that no work he had ever done had proved more satisfying and rewarding to him. Like his Saviour whom he had served so faithfully and to whom he had dedicated all the noble qualities of his life ‘he loved the church.’ His presence in the sanctuary always encouraged one to keep the service upon a high plane.

The reverence of his spirit was but the reverse side of his unfailing humour. At a New Year service I preached on ‘In the beginning God.’ He liked the text and adopted it as his motto for the year. ‘But I have a better one this time,’ he announced with a merry twinkle in his eye while I was visiting him the following January: ‘I am Alpha and Omega, the beginning and the ending.’ Before the year had run half its course he had gone to prove the truth of his new motto. He was a choice spirit and a wonderfully devoted Christian.

Always laying foundations, he helped us to lay them well and truly these last years, while he looked for a city which hath foundations, whose builder and maker is God."

—*Rev. Murdoch Mackinnon, D.D. (Minister of Runnymede United Church).*

"My first association with Mr. Copeland was in the late nineties, when I became a member of the Ontario and Quebec Committee, of which he was Secretary. I very soon learned to love the man and to value highly his excellent judgment and to admire his quiet self-control under conditions which were at times trying. His ready, kindly smile was a great adjunct to his natural tact in handling difficult situations.

This is well exemplified by the incident in securing a port secretary to meet immigrants at a maritime port. Objection was made by the chairman that the applicant would be handicapped by speaking only one language. Mr. Copeland replied with a smile that while he could speak one language only he could smile in seven! He got his secretary.

During the war years, while the first responsibility was not on his shoulders, no committee meeting seemed complete without him and his well balanced opinions carried great weight.

After his retirement, when he had more leisure, it was a great pleasure and inspiration to have him visit

my office. I felt that his strong Christian character was continuing its contribution to the community by its influence on the individuals on whom he called."

—J. G. Taylor, (*Vice-Chairman and later Chairman of the Ontario and Quebec Y.M.C.A. Committee*).

"One of the greatest privileges of life is that of association with good men. They are especially happy whose lot brings them into touch with many such, as the work of the Young Men's Christian Association does. Such a privilege came in a large measure to me during the years in which I served as an officer of the Association. And among the rarest of those with whom I had intimate association was the late Charles M. Copeland. As I look back now on the fourteen years of the close contact with him which the work of the National Council gave me, his personality seems clothed with a halo which nothing but innate goodness can explain.

To evaluate now his character and his work is, in one respect, harder than it would have been then, for the reason that one realizes more now how much deeper, and therefore more difficult to describe, were the elements of his goodness. He had abilities of a rare order for the work of the Association. He grasped its genius and embodied its principles in a life of able leadership in its work. But abilities are only the starting point in the appraisal of his personality. He achieved a degree of dedication which magnified his abilities manifold and gave to all his actions and words a spiritual

quality that bore witness to Another and greater than himself. He was both what we call a man among men, and also what we venture in rare cases to describe as a man of God."

—*Rev. Charles W. Bishop, D.D., (General Secretary of the Y.M.C.A. National Council from 1912 to 1921).*

"The chief impression made by Mr. Copeland on my mind and heart was his deeply spiritual life. One felt the reality of his communion with God and realized that it was constant and compelling. The fineness of his spirit and evenness of his temper made him to many the ideal Christian. Others can tell you of his innumerable services to the cause of Christ, but it was the deep source of his zeal and power that impressed me. I need scarcely add that he was a wonderful friend—one whom it was always a joy to meet."

—*The Very Rev. George C. Pidgeon, D.D.*

PRAYER

*By Bishop Hallam at the opening of "Copeland Hall,"
Y.M.C.A. Park, Lake Couchiching.*

ALMIGHTY GOD, our gracious Father, we thank Thee for the opportunity afforded us in this place for fellowship and service and for the generosity, foresight and devotion which have enabled Thy servants to provide and equip this place of recreation and training for further ministry.

We desire to dedicate to Thy purpose for body, mind and spirit in this Association this building which we name "Copeland Hall" in grateful memory.

When this Hall is used for the worship of Thy name grant that Thy Spirit may brood over those who speak and those who hear and that Thy Word read and spoken may have such success that it may never be spoken in vain. In our prayers may we find that the voices of nature about us may bring us more in tune with Thee, Thy wisdom, and Thy love.

When this Hall is used for the furnishing of mind and body forbid anything which may hurt, or mar, or cast a shadow across the path of any man.

As for Thy servant in whose honour this building is named, we thank Thee for the service which Thou hast enabled him to give, for the pioneer spirit of ministry which moved himself and his wife, in the early days of Association Work, for the

Christian influence which they have been in many lives. Grant them further service, and as the days draw in, give them a clearer vision of the eternal city in the heart of Thy love.

Be present with us all at this time by Thy Holy Spirit and so possess our souls by Thy grace that we may so grow in wisdom and in favour with God and man that by Thy strength we may come to the fulness of the stature of sons of God in Christ Jesus our Lord, for His name's sake.

Amen.

